

ANTIPRO- GNOSTICON

that is to saye, an Inuectiue a-
gaynt the bayne and vnprofitable
predictions of the Astrologians
as Rosirodame. &c. Trans-
lated out of Latine
into Englishe.

Wherunto is added by the authoꝝ
a shorte Treatise in Englyshe, as well
foꝝ the better subuersion of that
fained arte, as also foꝝ the bet-
ter vnderstandynge of the
common people, vnto
whom the syꝝk la-
bour seemeth
not suffi-
cient.

Habet & musca splenem &
formicæ suauis inest.

1560.

Henry Bennet Calesian.
Sonnet.

The Poets write, that Atlas did suffice
On shoulders huge & massy benies frame
So seigne they not, that Saturns heauenly
ly reygne,
And state he knew, or could expresse & same
Thastrologers, that neuer crept so hye,
Doo baunt they knowe, what God doothe
woorde in thzone.
Aspyrmyng that to knowe this mystery,
None can attayne, but onely they alone,
Whose fantasies Fulce with booke of per-
fecte skyll,
Confutes with suche as baynly do professe
Theselues to know, of god the secrete will,
But yf I myght to these rewarde addresse,
I rede the rout, that eles vnlearned bleares,
Shuld for their cunnynge weare kinge Sol-
das eares.

A Foule fall doughtles Fulce doth gene
thaſtrogers eche one:

Bycause no firme foundation
they buylde their arte vpon.

Who doo surmyſe and ſondly ſayne,
mens fortunes to foreſhewe.

And make the ſymple ſorte beleue,
that they their fates can knowe.

But al thoſe bzaggres this boke doth bzeake
and make them ſeeme full colde,

With argumentes atchieued by arte
with reaſons manyſolde.

Though Cunyngham the ſame doo carpe
oz Waghan bayne it iudge,

Oz other ſuche, with ſcornefull ſcoffe
threath doo beare ſome grudge:

Sith Grindall graue the griſt hath ground
and Dolens molendine,

The meale hath made, whence bulged was
and brought this flower ſyne,

The leſſe we needs they? force to feare,
we haue ſuche ſtuffe in ſtoze,

Compariſons are odious,
therefore I adde no more.

Comparatio omnis odioſa.

To his louyng frende

W. J.



VR familiaritie is suche, that
neyther we haue neede of preoc-
upation, nor yet of many woꝝ-
des in biteryng our requeste.

These circumstances therfore being cutte
of, I shall euen at one woꝝde, desyre you,
that this translation of your Antiprogno-
stics may be published and made comon
for all men, that either haue neede therof to
vnderstande their error, or els shall haue
pleasure therein to see the vanitie wherewith
they haue ben blynded. The rather thus tra-
slated, bicause a great numbꝛe of the busiest
and most curious Astrologians in Englad
vnderstand no latin at all, or els so simply,
that they can not perceiue the mynde of a
Latin writer, and also that the comon sorte
of wel disposed men, may hereby take some
profite. But if you thynk good to adde som-
what in this edition for the vnderstandyng
of the common people you shall doo well in
my opinion. Thus fare you well. From

Seuenoke xxii. of Octobꝛe.

Your familiar frende W. J.
Iyam Paynter.



V C H F is the nature of man
kynde, earnestly desirous to
haue know ledge of thynges to
come, that in seekyng out & in-
uētynge of such artes as might
seme to pertain to the certayn
therof, the hath taken greate and laborous
paines. For trauallyng to get out a science
of Diuination, or foreseeyng, out of euery
element, the hath broughte forth vnto vs
Pyromancy, whiche is to forthe we thyngs
by the fyre: Hydromancy, to declare of
thynges to come by the water: Geomancy
by the Earth: and diuers other artes of this
kynde, promysyng the knowledge of hyde
and secrete matters. And lest the practisers
of these artes shoulde at any tyme beynge
destitute of their booke and instruments,
not bee able to tel of thynges to happen: the
hath found out that handiwork art of forethe-
wyng by the hand (which is an instrument,
that euery man carseth about with hym) so
that by this sciēce of Palmestry, at no tyme
nor place, they shall be to leke of diuina-
tion or (as they terme it) Fortune telling. Fi-
nally, there is nothyng so vaine or of so ly-
tel importance, in which the hath not Boul-
ted out som cunnyng of forthe wyng, seying
the hath already set forth Capnomancy and

A.M.

Sci.

An Inuective

Sciomanie, whereof the one teacheth to
haue vnderstandynge of thynges to come
by smoke, the other by shadow. These thin-
ges peradventure myght seeme somewhat
tollerable, so long as mans witte is occu-
pled in matters that are neare to hym (I
meane the elementes and such like) if that
those false diuiners would not drawe he-
uen it selfe and the starres, to their super-
stious rules of Diuination, of whome a
greate numbze doo not this modestly, and
as it were diuynng or gessynge, but arro-
gantly do pronounce their oracles as though
they had ben giuen of Apollo Pithus, the
god of soothesaying. It were a smal matter
if they told only of rayne, and wethers, but
also they must tye the whole world at their
pleasure with warre, sickness, and rebellio-
n. What shall we say that they are not con-
tent to set out their oracles generally and
vniuersally, but they must also threaten the
lyfe of euery particular man, (as it were
the goddesses of desente) manifestly a-
gainst the order of all learnynge and philos-
ophie. Neyther is it ynoughe for them to
haue lordshyp and dominion ouer menies
bodies, excepte they dyd also charge theyr
myndes and soules wyth vertues or vices,
according to their owne preceptes & rules.

all these

against Astrology.

grosse errour to detect, banite to open, & au-
thoritie to eleuate & extenuate, I thought it
woorth the labour, bicause they so shameful-
ly now adays, do set forth their wares to sell
among al mē, partly because they so proud-
ly with al their force inuey ageinst such mē
as contemne & despise these and suche lyke
their predictiōs. Yea som are not ashamed
to cōmend a necessary vble of their diuinati-
ons. But that onely is necessary (if we be-
leue Cicero) without the which we can not
lyue. Then how many thousandes of men
be there, which not only lyue, but also lyue
wel, and yet neuer haue regarde oꝝ care so
muche as ones to see prognostications. O-
ther some there be, whiche call all men that
be desirous of goodly arts and sciences, to
their Almanach, as to a storehouse, reple-
nyshed with all precious iewelless. Finally
what signe of arrogance oꝝ boastyng can
be named, whiche in the booke of these pro-
phesies may not easly be perceined. Ther-
fore who soeuer dare be so bolde as ones to
open his mouthe agaynst these oracles,
streight way shall bee called an ignorant
person, a detractour, and a lycophant. And
this is the cause that so fewe haue taken v-
pon the to detect & opē their trifling in pro-
gnostications, lest he shoulde incurre the

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reproches and contumelies of the pꝛoude
and arrogant rable of Pꝛognoſticatoures.
Foz in our tyme (as farre as I haue know-
ledge) among al men, the moſt famous and
excellēt Doctour, Peter Dacquet onely
hath both learnedly and playnely declared,
that the vſe of this ſayned art is altogether
vnpꝛoſitable foz the woꝛkes and practiſes
of phiſike. But I beyng (as I thinke) ſuffi-
ciently armed agaynſte all the aſſaultes of
all pꝛognoſticatours, hauynge alſo gotten
conuenient leſure (except my tonge oꝛ pen
do faile me) wil endeavour my ſelf viterly to
ouerthrow this tower of Aſtꝛology, whenſ
they behold the ſignification of the planets
& ſtarres, that no pece noꝛ parcel thereof ſhal
remayn. Peripher am I ſo ignorant of that
knowledge (yf any ſuche knowledge be) as
they would goe about to perſwade the com-
mon people, that all ſuche are, whiche deſ-
piſe their ſoꝛtelwyng and pꝛemōſtrations:
neither beyng moued with the deſyre of
vniꝛſpeakynge oꝛ enuy, do I addreſſe my ſelf
to wꝛityng: (foꝛ I am aſſured, that I do pꝛo-
voke walpes) but ſetynge many whiche are
deſirous to learne the ſciences, to haue alſo
muche ſette by this celeftiall diuination, I
thought good to admoniſhe them by this li-
tle treatiſe, that they labour not in vayne,
ho

against Astrology.

hoppyng for that, which the place it selfe will
not suffice them to haue. that whē they haue
thoroughly seene and considered the whole
matter, they may leaue to haue in admira-
tion these inuencions of the prognostica-
tours: and if they wyl nedes haue know-
ledge of secretes and thynges pertainynge
to the future tyme, they may learne to seeke
it out of suche thyngs as are more nere and
better known vnto them. For as it is said
and not withoute a cause: Those thynges
that are about vs, perceyue nothyng vnto
vs: and those thynges which are about our
reache, are not to be sought for, with muche
curiositie. Neither let any man flander
me, as though I went about to impugn as
assailte the moſte beautifull and certayne
science of Astronomie, as the Prognosti-
catours them selues, (suche is their malice)
crie out, yf any man speake boldly against
the vanitie of Astrologie: But that science
as of all humayne sciences it is the most di-
uine, so wolde I wishe that it shulde be em-
braced, learned, & perceyued of most men,
especially of all suche as beare and professe
the name of Philosophy. And let not them
bee troubled wth theyr proude bragge,
whiche say, that theiſ calculation is chend
and scope, wherevnto the noble science of
astro

An Inuective against

Astronomie dothe tende, leying there is no
communitie oꝝ felowshipp betwene certen-
ty and vncertayntie, neyther can truth and
fayned falshood, at any tyme be coupled and
fayned together. And as foꝝ the studious,
they shall not be compelled in vayne to con-
sider the course of the stars (although this
distinction be cleane banished away) seing
the knowledge it self (yf we trust Aristotle)
is an end and scope of it selfe. Whoeuer be
fynde the most pleasant cōtemplacion of the
whole workemanshopp of the world, doth not
þ sciens it selfe bypnyng wth it infinite pꝛofites
and vtilities: What neede I to speake of so
many kind of Dialles, so many differences
of tymes and yeares: fynally so manye va-
rieties and degrees of glystering lyghtes.
One starre (whiche is the sonne) as it were
the pynage of one god, communicateth hys
lyght to all the rest, whome so longe as the
residue of the starres beholde, resplendi-
shynge with most bright beames, they shine
ouer the whole worlde: But yf any of them
by the enuious shadowe of the earthe, be de-
pryued of his lyght, stragght way as it were
mornyng; and without lyght, it is voyde of
all beautye and gloꝛye: Doth it nothyng a-
uaile to know the cause of so diuers formes
and

against Astrology.

and shapen of the moone : Suche varietie of dayes in length and thoztnesse: So manye differences of heate and colde by reason of the Sonnes commynge neare or departynge farr from vs: Theytherfoze whyche styffely affirme, that Astronomie cannot consist wpythoute Astrologie, and that the knowledge of the one is vnprofitable without the vse of the other, are here reproued of a manifestt error, or rather convicted of a shamesfull lye. Lest therfoze vnder the bewtifull and glorious cloke of this sciens of Astronomie, they should any longer proceade to commend their falle and hypocriticall art, I would wishe that this little booke were but ones perused and redouer of all suche as seme to fauour this decepte: and except either their wilful and peruerse affection, or elles to grosse ignorance byd lette them, I am assured they would better lye forsake and reiecte this kynde of so thewinge by the starres. For longe tyme vnder the pretexte and colour of Astronomie, this auguration or diuination hath bene cloked, in so muche that the professours thereof haue not doubted openly for Astrologians, to call theymselues Astronomars.

Other

An Inuective against

Other some confoundynge the names of
Astrologie and Astronomy bothe in tea-
ryng and also in wytyng, haue so mixed
the one with thother, as though they were
not distincte sciences, but the one of them
dye hange of an other, after the maner of
relatiues. And herein they are not onely
to men of vngracious lpyng, whiche to
the intent they may with lesse daunger and
suspicion committe heynous offences, will
gladly vse and frequent the company of su-
che as be taken to be good and honest men:
but the difference of these artes, I thynke
is manifestly knowne to all men, so that I
am certainly perswaded, it were but lesse
labour to stande longe in purtyng a diuer-
sitie betwene them. Wherefore it shall suf-
fise to admonishe the simple sorte, lesse
when we speake agaynst the art of soreshe-
wyng by the starrs, then shoulde vniuersi-
tey thynke that wee dispute agaynst the
course of the starrs, their late, order, or
claryng. But wherof shall I take my be-
gynnyng? or of what parte shall I chiefly
goe about to publyshe and descrie so greate
vanitie, whether of the vncertainte therof,
or els of the vnpofitable, yea hurtfull ob-
seruation therof that so muche troubleth
the common wealthe, or rather of the im-
poss

Astrologie.

possibilitie, that I shewe that there is no such science of divination: If that whiche is uncertayn deserue not to bee obserued, for what cause, I praye you, doo you cleave to the doying of Astrologie: If that whiche deserueth not so muche as to be considered is worthily called bayne, or of none effect, wherefore shall menne more truste the divination of the starres, then they will credite the vncoustant waues of the sea: It shall not be nedefull in this place to alledge Aristotles opinion of the future contingent, nether to vouche chauncel of other philosophers, concernyng the uncertayne and vnknowen procedyng of matters. For who doth not see clerer then the sonne at noone days, that not the south part of those presages or foretellings come to passe, as they before haue pronounced them: Yea who is so forgetfull, or of lytel memozy, that can not recozde and remembre, that the moste parte of their predictions haue chaunced cleane contrary to their calculations. It is not therefore without a cause, yf we maye wryte with what face they dare be so bolde to propounde suche bayn and folyshe vaticinations, to be considered of wyse and discrete persons. Certainly euery science, of what sort soeuer it be, consisteth on thyngs
that

An Inuective agaynst

that be true certayne and immouable: but
Astrologie which standeth on thynges that
most commonlye are false, but alwayes vn
certayne and vncoustant: Tell me all you
prognosticators, by what reason it maye
be called a science: but if this your methode &
rule of prophesieng be not to bee noumbered
among those sciences, which consist of thin
ges certayne and immutable, what other
thyng is this your knowledge but foolishnes
so greate, that solp her selfe coulde not light
lye inuent a thyng moze fond and foolyshe.
But peraduenture your pzedictiōs, be they
neuer so vncertayne, yet they maye bee pro
fitable to the publike welth, so f which your
arte lacketh of certayntie, it recompenceth
wyth vrilite: Nay rather with how greate
euyls do you burden the cytie? I speake not
of the horrible wonders that you threaten
to fall on them) but what a dearth of vitay
les you cause in the commē welth, while the
farmers of the countrey (as I haue good
vnderstandynge) beleuyng your ozacles of
the intēperaunce of wethers do so craftily
dyspose their wares, y in abundaunce of al
thynges, the common people suffer a greate
and greuous scarcity. What: is it to be kept
in spience, howe slowlye and coldly the peo
ple in the last yeare, seduced by the foolyshe
prophe-

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propheſye of Noſtrodamus addreſſed them
ſelfe to ſette vpp the true worſhippynge of
G D and hys religion, good Lord what
tremblynge was there? What fear e?
What expectation? What hozro? Lette
all thynges ſodenlye ſhoulde bee turned by
ſydowne, ſo that none almoſt of them that
gane any credite to prognostications, durſt
be bolde to open their ſaythe and religion,
whyche they bore in theyr hartes. Sea
thys Noſtrodamus reigned here ſo lyke a
tyrant wyth hys ſouch ſaynges, that wyth
out the good lucke of hys propheſies it was
thought that nothyng could be brought to
effecte. What ſhal I ſpeake of the common
peoples voyce? Thys daye the Biſhoppe of
Rome muſt be driven out of the parliamēt.
To morow the Queene ſhal take vpon her
the name of ſupreame head. After .xx. dayes
all thing ſhall ware worſe. Such a day ſhall
be the day of the laſt iudgement, that except
the true prechers of Goddes holpe wordes
hadde ſharpeſye rebuked the people for
creditynge ſuche vayne propheſies, there
ſhoulde haue bene noue ende of feare and
expectation. But oure craftye Noſtrodamus,
that coulde wrappe hys propheſies
in ſuche darke wrynckles of obſcuritie,
that

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that no man could pyke out of them, either
sence or vnderstandyng certayn. Without
doubte he hath herde of the oracles of Ap-
pollo, whiche the denyll at Delphos, gaue
out of an ydoll to them that asked counsell,
whiche were obscure, double, and suche as
myght chance bothe waies. As that whiche
was aunswered to kyng Pyrrus, deman-
dyng of hym :

I say that Æacides the Romaines maye
ouercome.

Perther is that vnlpyke, whiche the ryche
Cresus entendyng to make warre agaynst
Pyrrus, had gyuen hym, that is :

Cresus Percyng through the citie Halis
shall ouerthrowe great ryches.

So that you may wzeſt them to what sence
you lyst. For Pyrrus while he did promise
hymselfe victoꝝꝝ ouer the Romaines, might
haue also vnderſtoode (as it came to paſſe in
deede) that he hymselfe ſhulde be ouercome
of the Romans. Lykewyle Cresus, while
he curſyng thoꝝacle, perſwaded hymſelfe,
that he ſhuld ouercome Pyrrus ryches, that
were ſo great and abundant, brought his
owne kyngdome, ryches, and what ſoener
he poſſeſſed into better ruin and deſtruction
The ſame trade of ſoꝝtelling Sibylla Ci-
mana

against Astrology.

mana dyd also kepe, of whom Vergile re-
porteth, that he recorded fearefull circum-
stances and doubtres, resowndynge in her
caue. Finally, all they whiche inflamed
with the diuelles sprighte, tolde of thyn-
ges to come, gaue either darke o: doubt-
ful answers to them that required their o-
racles. The same maner of foreshewyng
in darke and double riddles our prognosti-
catours, as it were receiued of the heathen
prophets do obserue and keepe vnto
this day for not only Postrodamus telleth
thyngs darkly and doubtfully, but diuers
others: yea many of our countrey men, as
Cunyngham, a man otherwise bothe ler-
ned and honest, Hyll, Lou, Magban, and
not longe ago Askham, with sire hundred
more of that sort, among whiche, the afore
named, maye chalenge the chiefe place,
not that they prophetic truer then other,
but that they haue more exactly (as they
say them selues) formed their calculatōs
to the course of the Starres. And lesse any
man shuld thynke that I sclander them, I
enten de to reherse certayne thyngs out of
their booke, in whiche we wyll playnly
note a double doubtfull foreshewynge. By
reson of Saturn in Tauro (say they) and
the eclipse in Aprill, there shall folow mur-

An Inuective against

murping amonge the common people: but Mercurius, with his eloquence dooth pacifie them. Likewise Mars this yeare shall saue Englad harmlesse from many evils, except the Eclipse of the Moone do somewhat abate his courage. After the some maner doo they pronounce of wheate, barley, and otes, that they shall prosper well, except the heate, moysture, or other vnseasonable weather doo endamage them. Finally this almoste is generall, yf they forese thewe a thyng to come without exception, it is false: if they pronounce it with exception, howe soeuer the game go, their error is without daunger of repproung. Moreover they them selues confesse, that there be diuers impediments which cause y many thyngs to come not to passe, not only aboue in the heuens, but also here beneth. A goodly science, A diuine knowledg, whiche so many causes doo frustrate, and bypunge to none effecte. To what purpose then serue so many prohibitions against the surgeons, that they take nothyng in hande, but in a prescribe tyme? Shall they tary seuen dayes before they lette a man bloude that is sycke of the Pleuresie? Why doo you not by the same reason forbypde them that be poysoned to take any medicine, before

against Astrology.

the signe apt to comfort the vertue expul-
siue. But these matters by doctor Dacquet
are so plainly sette before mens eyes, that
onelesse these Prognosticators euen yet
wydde geue suche cautions, it were but fit
bayne for me as much as ones to make men-
cion of that superstitious abuse.

Whereto as (as I suppose) we haue suf-
ficiently spoken of the inconstancy and un-
certaintie of these predictions, yea and y-
nough also of the vnprofitable obseruati-
on and crediting of the same.

Nowe therfore let vs prepare our selues
to that argumēt, which is al the prognosti-
cators, what soeuer thei be, & where soener
thei be, ar able without al couin or deceipt
to remoue: they shal not only defende their
art, which otherwile must nedes fall down
and bitterly decay, but also they shall haue
the wyter hereof, with shame ynonghe, to
retract and recant al that he hath hitherto
against Astrologie sayd or written.

And that we may by litle and litle pro-
cede to the effect of our matter, we dare be-
bolde to affirme, That this is comon to all
sciences, that they may bee demonstrated.
For although the principles and grounds
in euery arte, be of suche nature, that they
canne not bee shewed and confirmed

An Inuective against

by things moze general, and therfore it is
said, that they can not be proued, yet by de-
monstration or induction they maye be so
playnly sette before our eyes, that no man
neede to doubt, but that they are mozte
true and certain. For ept̄er they are shew-
ed by a manifest figure that they muste
nedes be true, and that it were impossible
to thinke otherwise of them then so, or els
by recitall of all the particulers, one vni-
uersall is euermoze concluded. Therfore
of suche foundations euery art is groun-
ded, which beyng surely layd, meruailous
workes are builded vpon them. But if the
foundatiōs which ought to be most stronge
and sure, in any poynt soo fayle, straighte
way & whole buildyng with great weight
falleth downe and is destroyed. For daierly
experience teacheth vs, that no structure
can be firme and of continuance, excepte
the foundatiōs therof be first surely laide.
And reason teacheth the same lesson, whi-
che with open mouth crieth, and biddeth
alway to beware of the beginnings. Whi-
che thinge although we see dayly in buyl-
dyng of houses, yet may we see it also, yf
we wyll vse a litle diligence in euery arte
and science. As in Geometry, it is a prin-
ciple, that from one poynt to an other, you
may

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may alwaies drawe a streighte lyne, this
nowe by example maye be demonstrated
very easily. Likewise it is another grounde
that all the three angles or corners of a
triangle, howe soever they be taken, are e-
qual unto ii. rectangles. If this be shewed
in euery particular kinde of triangle, as
Orthogonius Oxygoni, Equilaterus Scä-
lenus, and suche lyke, we shall plainly un-
derstand that whiche is required. And that
we haue here sayde briefly in a fewe, the
same to be true in al other propositions, be-
cause that hath but meanly trauipled in the sci-
ences can beare witnessse. But perchance
some prognosticator will start vp & say,
that although this is easy to be shewed in
suche thynges as almost we may perceiue
by our senses. yet the same in thynges far-
ther off, can scarcely be declared, As y great-
nes of the starres, or their distance from
the earth, or from themselves one from an-
other: Doe not learned men teache, that
the Sunne is an hundred and sixty
times greater then the earth: and that the
Moone is thirty and nine times lesser than
the earth? We graunt that these matters
be difficult, and suche as hardly can be per-
swaded to the comon sort: yet as difficulte
as they be, and harde to knowe, there is a

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meane wherby men maye come to the science and vnderstanding of them. We haue the shadowe of the earthe as it were a ladder, whereby we ascende into heauen, and beholde many thynges, wherunto grosse wittes can not frame. But by no waie is it possible, that the principles of this arte of Astrolegie, may be either demonstrated or proued. Ther is no mean wherby mā's witte may attempe to so greate knowlege, ther is no methode, no inductiō, y^e cā main tayne truth of these propositions, whyche they take for their principles.

Nowe therefore (as I haue sayde) the foundation of this tower, beeing shaken, the whole weyght of Astrologye, muste needes haue a greate and soubdeyne falle. And as Capitaynes experte in seactes of warre, whenne they determyne vtterlye to subuerte and ouerthrowe a towre, castell, or other foztresse of their enemies, with vnderminyng they loose the foundations of it, or els setting vnder it a quantitie of gunpowder, blowe away the whole substance: So we entending not onely to proue, that youre arte is vnproufable, but also to condempne it to perpetuall prison of Oblivion and forgetfulnessse, goe
about

Astrologers.

aboute to shewe, that there neyther is nor
can bee any suche arte of diuynation or
forshewynge. For by what reason are ye
able to demonstrate or shewe, that Sa-
turne is so hurtfull, malicious, and pe-
stilent: By Induction? What if he haue do-
mynton as you tearme it in the Natiui-
tie of a Prince, a warryoure, or a San-
guyne: Maye, there is nothyng dothe of
fener fayle, then Predictions of natui-
ties: Howe thenne are you able to proue,
that this Planette dooeth so muche, and
so greate euille amongst menne. I for
my parte, coulde rather proue by proba-
ble reason the contrarie. For it is no-
thyngelike, that Saturns whiche is far-
thest frome the earthe, shoulde haue the
mooste earthely nature. Besyde this, be-
that is farre hygher thenne Venus, and
nearer to the immense and large firm-
mente, whyche the Hebrewes doo call, A
stretchynge abroad, by no meanes can
bee counted worse. Wherefore is the
Planette Iuppter, moze wholsome than
Saturne: In whols tyme (whyle that he
reigned or ruled on the earthe, the same
antiquytie wytnesse the, that the gol-
den worlde was, the whyche flatterynge
they?

An Inuective agaynst

their king Iupiter, ascribeth to him better effectes then to his father. But how vnjust a thinge is it, and agaynst all reason, that the Sonne it selfe, without whom thother planettes haue no more beautie then the earthe, can scarcely of them bee compted among the good & holosome starres: where as he, whiche with his heate geueth lyfe, with his shynynge lyght, and with his beholding, gladnes to all liuyng creatures. (If an arte of astrologie were to be inuented accoꝝpyng to reason) shoulde haue the chiefe rule among all starres, as well planettes as fixed. Lykewise the Moone whiche governeth humours, shuld be seconde to the Sonne, specially in dominion of liuyng creatures, for as muche as by these two, that is, Heate and moisture, wherof the Sonne ruleth heate, & the Moone moistnes, all lyfe is preserved and nourished. By what argument are you perswaded to preferre a trine aspecte befoze a quartile, where as the numbꝛe of foure among the Pythagoreans, which had the exact knowledge of numbꝛes, and to them referred all thinges, was moze reuerently obserued then the rest: in so much that by foure they were wonte to sweare. But you wpll saye, that for the holpe Trinitie sake the numbre

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numbre of.iii.is preferred. Thā granting
the numbre of thre is good, dooth it folow
that the numbre of foure, in whiche God
concluded the elements, their qualities
and all perfecte essences to be euil: What
persuadeth you to thynk, that the.iii.signs
of the Zodiacke haue so dyuers qualities,
and accordyng to reisons iudgement, con-
trary to nature. For you will haue Aries
to be spery, which is the beginnyng of the
spryng: moreouer you teach, that Taurus
which is a spgne of the spryng, shuld be of
earthly nature. Which thyrng how muche
it strideth agaynst reason every man may
perceyue, that knoweth aptly howe to re-
ferre the spryng tyme to the element ayeze.
Cancer also. the beginnyng of Sommer
is saied to bee a watte signe. Howe fonde
therfore & balne are your pñciples, whi-
che you are not able by any reason to de-
monstrate or pꝛoue, euen fooles may easi-
ly vnderstande, seyng you so foolyschly re-
ferre spere to water, and ayeze to earth. We-
sydes this, it is no smalle matter in youre
cunnyng, to attribute to every planet
his propre spgnes. But here also howe
much you diffe from your owne doctrine
euen Choroibus hymselfe if he were pre-
sent, woulde perceyue. When you diuide

An Inuective against

the. xii. signes of the Zodiacke into foure orders or bandes. To some you ascribe a nature earthy, to some watry, to some airy, and to somme fiery. Lyke wyle when you geue to euerye houlholder (as you call the planettes) theyr seruyng signes: you grant som to Saturn. som to Jupiter, and so forth to euery one their propre signes. But this I can not passe ouer with silence that almost euery houlholder wyl mayntayne and kepe in his seruyce any seruantes that are so repugnant from his owne nature, and disposition. That yf they vse them as ministers in bryngyng their workes to effect, I meruayle how they do not rather execute their owne wille, than the wyl of their maisters. As for example, Saturne whiche is sayd to be earthy, hath Aquarius to wayte vpon hym, which all together consisteth of airy qualities. Jupiter reported to be airy, hath two seruantes, Sagittarius and Pisces, of whome sagittarius is fiery, and pisces watry. Likewise Mars that is whole and drye, is contente with the seruice of Scorpio, that is colde and moyste. Venus beynge full of colde and moysture, hath Taurus an earthy sygne, and Libra an airy sygne, dooyng her seruice

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nice. I leaue here to speake offeigned the distinctions and difference of howses, angles, dignities, and other like of this kind; of all whiche yf they canne proue but one principle by good and sounde reason, the way shoulde be more easy for theim to defende the rest. But now we seying they haue nothyng that can testifie of the truthe of their principles, it remayneth, that the arte it selfe beeyng grounded of falle propositions, and of them heaped to a huge and greate buldypnge, this so sclender and weake a foundation beeyng taken away, muste needes falle downe, and lye prostrate.

These thynges I doo the oftener repete; that all men may knowe what bayn bygges they make, whyles they take that whiche is no cause, in steade of a sure and certayne cause. For by what reason Saturnus shoulde sygnifie this or that, neyther they them selues, nor any man elles canne shewe, and that wee haue spoken of Saturne, the same also maye bee sayde of all the reste of portendyng sygnes. Excepte peraduenture they wyl boaste of somme reuelations to bee geuen vnto the inuencers of theyr arte, whiche yf they bee not
ashamed

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ashamed to confesse (as is their mad boldnesse) they shall turne the folp, which now a litle, repentance wold correct, into mere madnes. Let vs grant them their priuate reuelations, visions, and fantasies, for so we shall encrease their foolishnesses, with pride and baine glorie, yet we are sure they are not to bee trusted. And to declare that more plinely, because all reuelations are not of one sorte, let vs deuide them into two kyndes: for some are geuen of good angels, and some of euill: They that are geuen of good angels are suche, as the nature of good spirites is wont to be, that is to say true, profitable, and to be thozte, generally good. The oracles of euill spirites agree in qualitie with the geners of them: that is, they be false, hurtful, & euill. Now of whether sort this reuelation is, by which the principles of Astrologie at the first were reueled: let vs in few wordes consider. How vncertayn these principles are, and to speake playnly, howe false, we may both see by daily experience, and also we haue sufficiently aboue declared. Seynge then it appeareth, that your science is not deriued from a good angel or spirite, whether you wpll haue it to come of an euill spirite, or of neyther, the choyce at this time

against Astrology.

some (O Astrologians) shalbe yours. In
the meane season either cease to boaste of
your rotten and cancred art, or els by som
waie perswade your principles to be true,
to suche as without prooffe can beleue na-
thyng. whether you entend to doo, we shal
shorly perceiue: for if you hold your peace
wee haue overcome, and wyl celebrare a
triumph for ouerthrowing your myghty
giant Atlas. But if any of you be so ham-
les, that he dare enter into battail again
truth, and vs, that maynteyn her quarell,
yf he be found stronger in armes then we
are, we wyl geue place, and yelde, but if he
be not able to abyde our strokes, we wyl
take the castell of Astrologie, and destroy
all thynges that maketh resistence, with
weapon, fire, and famine. Nowe we haue
cast our dartes bothe in numbre and force:
sufficient among the thickest of our ene-
mies, it remaineth that we beate backe the
weapons thowen of them, or at the least
take them cleane away, that they being de-
stitute of them, may run about as it were
fighting and beating the aire with vayne
strokes. And to begin of that part, in whi-
che they put no smalle confidence: I haue
herd many which boasted, that they were
able to proue their diuination out of holys
scrips.

An Inuectiue

scripture: which me wbe by reason of cōsent
tion they wer cōpelled to bring forth what
they could for their desēce, wold faine haue
cōcluded their baticination out of the first
chapt. of Genesis. For wbe God the most
excellēt wise workmān, of nature had crea
ted heanē & erth, with his almighty word,
had put also a difference betwene the light
which he had made, & darknes: more ouer
had placed the firmamēt in the midst of the
waters: furthermore gathered y waters,
y befoze couered y whole face of y erth for
preseruatiō of liuing cretures that he entē
ded to create into one place, & finally had
garnished the earth with a molte pleasant
beuure of trees & grene herbes, the fourth
day determyning to create lights, to make
distinction betwene day & night, apointed
toen their prope bse, saying: Thei shal be
vnto signes vnto appointed seasons (for so
the Hebru word soundeth) vnto daies & vnto
yeres, & the lightes shalbe in heuen to geue
light vpo y erth, whose eternal wil the effect
streight way folowed. For god made two
great lights, a greater light to rule y day, &
a lesser light to rule y night, & also y stars.
Here the prognosticators take no smal cou
rage, y god ordered the lights, y thei shuld
be vnto signes. But how litle these signes
make for y purpose of their predictiōs, he y

against Astrology.

Marbeth þ order & discours of þ words shal
easily perceiue. For þ which foloweth of ap-
pointed seasons, likewise þ which foloweth
of daies & yerres, these seme to me to expound
what manner of signes thei shalbe, þ is, thei
shalbe tokens of spring, sommer, autūne, & win-
ter, of daies natural & artificial, long or short
of yerres, according to þ sons course, or to þ
moones course, & so of þ rest. And wheras
here is chiefly mention made of þ sonne & þ
moon, if we wil nedes by signs, vnderstand
forshewing, thei shalbe vnto signes of heate
whē þ son draweth nere to vs, of cold whā
he departeth, of abundance of humors whē þ
moon encreaseth, & þ contrary whē she is in
the want or decreasing. But yf of necessi-
tie you wold haue vs to vnderstand fatall
poitions, notwithstanding the argument is
in force, seing you know not what þ stars
do signify, you can not by their aspects tell
of thyngs to come. But there be som, whi-
che as they thinke wil defend their science
w much more strength, requiring that we
shuld grant them þ al things in earth ar ru-
led & gouerned by the power of þ heuēly si-
gnes. Truly I am not so hard to be entrea-
ted, y I wold deny the Astrologias being
oppressed w such calamite so litle a matter
but rather I wil geue the more the they de-
maund, & such thigs as I wold deny the if thei

An Inuectiue

Scripture: which me wbe by reason of cōfession they wer cōpelled to bring forth what they could for their defence, wold faine haue cōcluded their baticination out of the first chapt. of Genesis. For wbe God the most excellēt wise workman, of nature had created heanē & erth, with his almighty word, had put also a difference betwene the light which he had made, & darknes: more ouer had placed the firmamēt in the midst of the waters: furthermore gathered y waters, y before covered y whole face of y erth for preseruatiō of liuing creatures that he entēded to create into one place, & finally had garnished the earth with a moste pleasant beare of trees & grene herbes, the fourth day determining to create lights, to make distinction betwene day & night, apointed then their prope bse, saying: They shal be vnto signes vnto appointed seasons (for so the Hebrū word soundeth vnto daies & vnto yerres, & the lightes shalbe in heuen to geue light vpo y erth, whose eternal will the effect streight way folowed. For god made two great lights, a greater light to rule y day, & a lesser light to rule y night, & also y stars. Were the prognosticators take no smal courage, y god ordered the lights, y they shuld be vnto signes. But how litle these signes make for y purpose of their predicciōs, he y

against Astrology.

Marbeth þ order & discours of þ words shal
easily perceiue. For þ which soloweth of ap-
pointed seasons, likewise þ which soloweth
of daies & yerres, these seme to me to expound
what manner of signes thei shalbe, þ is, thei
shalbe tokens of spring, sommer, autūne, & win-
ter, of daies natural & artificial, lōg or short
of yerres, according to þ sons course, or to þ
moones course, & so of þ rest. And wheras
here is chieflþ mētion made of þ sonne & þ
moon, if we wil nedes by signs, vnderstand
for shewing, thei shalbe vnto signes of hēre
whē þ son draweth nere to vs, of cold whā
he departeth, of abūdāce of humors whē þ
moon encreaseþ, & þ cōtrary whē she is in
the wane or decreasing. But yf of necessi-
tie you wold haue vs to vnderstand fatall
pōdictions, notwithstanding the argument is
in force, seing you know not what þ stars
do signify, you can not by their aspects tell
of thyngs to come. But there be som, whi-
che as they thinke wil defend their science
w much more strength, requirring that we
shuld grant them þ al things in earth ar ru-
led & gouerned by the power of þ heuēly si-
gnes. Truly I am not so hard to be entrea-
ted, þ I wold deny the Astrologiās being
oppressed w such calamite so litle a matter
but rather I wil geue thē more thē they de-
mā, & such thigs as I wold deny thē if thei

An Inuectiue

were obstinate and stubburn, now turning
to their shoote ancre and last helpe, I wyl
gentilly graunt them. All higher thynges
saith Aristotle, woorketh in the lower bo-
dies. Let al the power in these lower thin-
ges be confessed to come from aboue. Yet
ther wyl we greatly at this tyme strue a-
gainst that deriuation of causes (deuyled
by Mercurius Trismegistus) from God to
the angels, from them to the heuens, that
it perteyneth to fortune oz fate, which he
callech *εἰμαρμεν*, neither doo I see how
it shoulde hurt oure cause that we haue in
hande, if we graunted them that whiche
they mooste desire, and mooste earnestly re-
quire, that is, that the starres haue domi-
nion & exercise their power on mens mat-
ters contingently, that is, as it were a cer-
taine inclination oz some secreete motion,
(for yf destinye consisted of the starres it
coulede not be chaunged) but as for the sig-
nification of the starres bothe we learne
by experience, neither doo the Prognostic-
ators denye, but that they may, by diuers
meanes be auerted oz tourned to some o-
ther effect. Therfore seying we haue gran-
ted this, that coulede not bee compelled, I
long to see what helpe you can from thens
transferre to youre selues. And now me
thyng

against Astrology.

thynketh I heare an Astrologian triumphyng on this maner: If the course of the starres, their revolutions and aspectes do so strongly worke in these lower bodies, that they shuld be causes of many effectes in the earth: what felowe is this, that will denye a proposition bearynge witnes to so many learned mens wysynges beynge allowed by so many authorities of all ages, That the cause beeyng graunted, the effect must needes folowe, by what reason dare he affirme the cause, and denye the effecte? But these so chyetnyng wordes, what are they at the length but very words in dede? For geuyng to euery cause her propre effecte, yet wyl I not graunt effecte to that whiche is no cause: or if it be a cause, I wil not graunt that to be the effect which they wyl haue. For they knowe not what the starres doo cause or signifye, but embracyng an art deliuered of their ancestors, without any sure grounde or foundation, haue it in estimatiō as a diuine knowlege whiche conteyneth in it no more diuinitie and truthe then the rest of the Chaldeans superstitions that yet remayne: of whome this science was receyued: whiche learned & wise philosophers in all ages contemned and vterly despised. And not only heathē
C men

An Inuective againſt

men as Porphyrius, whiche to Iamblicus ſaythe, That it is impoſſible that a man ſhould knowe the ſignification of the celeſtiall reuolutions. Iamblicus hymſelf whiche denieth, that any vertue or power deſcendeth frome the ſtarres, & dyuers other contemned the vayne offentation of this art: But the prophete Hieremye hymſelfe with lowde voyce ſorbyddeth the Iſraelites to feare the influence of the ſtarres, as the heathen doo. But therfore (ſay you) do they ſignifie nothyng? Wherefore I praye you, are they not to be feared? epyther by cauſe they ſignify nothyng, or by cauſe the ſignification of them to men is vncertain and vknowne: What, doothe not Paule the apoſtle of the Gentiles exhort his ſcolar Titus, that he regard not fooliſhe and ſuperfluous queſtions of Genealogies and natiuities: For what cauſe then dothe Hieremye ſorbydde to feare, and Paule to regard Predictions of Aſtrologye, yf in them were any thyng epyther to be feared or regarded? Go your wayes now, and make the people afraid with horrible threatnynges, proclayme great calamitie to followe: Of peſtilence, batayle, and ſampne: or yf any thyng be more grievous then theſe: Warn them of a ſodain diſtru

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destruction that shall falle vppon theym.
As two yeares ago Cunyngham threat-
ned to Egypte, Babylon, Constantino-
ple, and the Cities of Italve a mooste la-
mentable and bitter subuersion. Had not
the Italyans, Egyptians, Grecians, and
Chaldeans greate cause to feare, consyde-
ryng that by the iudgemente of astrologi-
ans so great ruine hanged ouer their hea-
des: Who wolde not in this case haue ben
afraide, except it were such as (I can not
tell howe preposterously) wolde preferre
Hieremies prophete before Cunynghams
prognostication: Lykewylse he that had
rather gyue credyte to the Prognostica-
tors thenne to sainte Paule, shoulde be
not haupnge his naturallie caste, forsee by
it, what good thynges, and what euylle
thynges he shoulde in all his lyfe attayne:
so shall he deuyse to auoyde the euylle,
and byrnge the good thynges to effecte.
O blockeheads, that must haue thy Natu-
rallie caste, howe dooest thou determyne
to leade thy lyfe, lyke a brute beaste, that
thou wylle suffer all thynges to worke
vpon thee. Wherefore serueth thy reason
whiche thou dost not vser: nay rather whiche
thou dooste abuse, in suche vanities. Kno-
winge thy fortune (as saith) by thy naturallie

E. y.

the

An Inuective against

thou wilt endeuour thy selfe to seeke for
good thynges, and auoyde euyll thynges.
Why wouldest thou not haue doon so, al-
though thou haddest neuer asked counsell
of the sorhsaler: Alas, when wyl the world
leane to haue in admiration suche curious
vanities. But now an other obiection. Be-
rosus the Chaldean, a most auncient histo-
riographer reporteth, that the holy Patri-
arke Noah dyd foresee the vniuersall floud
by the aspect of the starres: and to the in-
tent that he myght auoyd the danger there-
of, he made the arke to preserue the life of
hymselfe, his sonnes, and their wiues, and
beasts of euery kynde. Then is not so aun-
cient a science muche profitable to mans
lyfe, whiche the holpe patriarche dyd prac-
tise, and by helpe of which mākynd, beasts
and what soeuer in al the worlde was ple-
sant or profitable in tyme past was preser-
ued from bitter destruction: This no lyght
or contemptible author hath reported, but
euen Berosus the Chaldeā. But Moses the
Hebrew, beyng also a most iust lawe geuer
and historye wyter, as mooste auncient, so
mooste faithe worthy, witnesseth, That the
Lorde God spake vnto Noah, and foretel-
led the vniuersall floud, commandynge
hym to make the Arke. And lest the Astro-
logians

Astrologers.

Logians shulde dreame of a reuelation by the starres, prescribed vnto hym a determinate forme and measure of the ship that he willed to be made. Then where is your boasting of the antiquitie and necessarye vse of Astrologie: where be your bragges of the patriarke Noah, whom you would haue to be a patron of your folly: What we beleue Moses, whiche write that, whiche was reueled by God: or els Herodusth which studieng to aduance an art inuented of the superstitious Chaldeans, imagyned and fained, that the floude was foreseen by the practise of that arte.

Nowe therfore which way wil ye turne the saile of youre safetie: The Patriarke Noah dooth renounce you, Hieremie and Paule doth hate you: Porphyrius & Iamblicus, dothe contemne you. Who shall then be your standard bearer: or who the trumpetour to blowe out your praise: Ptholemeus ascribeth as much certaintie to you as to the wynde: For he affirmeth, That your predictions doo not bynde any man, but onely drawe them that be wplyng. Then by this reason their will shoulde be cause of those thynges that chaunce, and not the starres. For against them that wil not, the starres can do nothyng: and them

An Inuective agaynst

that bee wyllynge they canne not lette to
doo what they wyl. If this bee true, as it
is mosse true what power is left to the in-
fluence of the Starres: We grant, say they
that of those actions whiche a man doth,
his wylle is the nexte cause: But of those
actions whych be not in a mans power,
that is such, as he can not byng to passe
as he woulde, the Starres be gouernours.
But then to what purpose o: end byueth
that notable sayeng, whych beyng sprong
from an excellent learned manne, all men
by their consente dooe allowe, that is, (A
wise man shal rule the Starres) Is not this
ment, that the signification of the Starres
although they were knowen, haue not so
greate power in mennes matters, but
that a wyle mannes prouydence is of mu-
che greater force, so that not without a
cause, A wyle manne is sayde to reiole
the Starres, that is to saye, the Influence
and signification of the Starres.

Yet somtyme it commeth to passe, that
in castynge a mannes natiuitie, you doo
hytte ryghte of his lyfe o: maners. And
we wyl not greatly stryue agaynst you,
but seeyng you doo so often and so dyners
thynges sozetell to euery manne by his
natiuitie, yt were impossible, but that som
what

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what muste nedes chaunce accordyng to
poure predictions: yet this is by chaunce
and not by arte: for he that wylfully and di-
lygently reuolueth in his mynde, that hea-
uenly reuolution, can not be certainly per-
suaded, that so momentaneous and shorte
face of the heuens shuld worke any thyng
strongly so long tyme after: for in the mo-
ment of an houre it is continually chaun-
ged frome one to an other: and this is the
cause, that Iamblicus thynketh, that the
differences of tyme, whiche the Astrolo-
gians obserue, auayleth lyttell or nothing
to the effecte of stronge and mercaylous
woorkes. Besydes this a certayne Astro-
logian or Palmester, Iohannes Indagi-
ne affirmeth, that this shorte and momen-
taneous reuolution of the heuens is of lesse
effecte and power then that, whiche he cal-
leth naturall astrology, reducyng all sor-
tes of menne what soeuer they be, vnto
xii. horoscopes, accordyng to the numbre
of the twelue signes. Therfore as well he
as the other dooe ascribe so manye and so
dyners qualities to euerye manne by hys
natiuitie, that of necessitie some of them
muste bee in euerye manne, As he why-
che saythe, That a manne shall bee apte
to anger, Pryde, Loue, Pitye, and
such

An Inuective agaynst

that bee wyllynge they canne not lette to
doe what they wyl. If this bee true, as it
is moſte true what power is left to the in-
fluence of the ſtarres? We grant, ſay they
that of thoſe actions whiche a man doth,
his wylle is the nexte cauſe: But of thoſe
actions whych be not in a mans power,
that is ſuche, as he can not byng to paſſe
as he woulde, the ſtarres be gouernours.
But then to what purpoſe o: end byueth
that notable ſayeng, whych beyng ſprung
from an excellent learned manne, all men
by their conſente doe allowe, that is, (A
wiſe man ſhal rule the ſtarres) Is not this
ment, that the ſignification of the ſtarres
although they were knowen, haue not ſo
greate power in mennes matters, but
that a wiſe mannes prouidence is of mu-
che greater force, ſo that not without a
cauſe, A wiſe manne is ſayde to reioiſe
the ſtarres, that is to ſaye, the Influence
and ſignification of the ſtarres.

Yet ſometyme it cometh to paſſe, that
in caſtyng a mannes natiuitie, you doe
bytte ryghte of his lyfe o: maners. And
we wyl not greatly ſtryue agaynst you,
but ſeeyng you doe ſo often and ſo dyuers
thynges ſozetell to euery manne by his
natiuitie, yt were impoſſible, but that ſom
what

Astrologers.

What muste nedes chaunce accordyng to
poure predictions: yet this is by chaunce
and not by arte: for he that wysely and dis-
lygently reuolueth in his mynde, that hea-
uenly reuolution, can not be certainly per-
suaded, that so momentaneous and shorte
face of the heuens shuld worke any thyng
strongly so long tyme after: for in the mo-
ment of an houre it is continually chaun-
ged frome one to an other: and this is the
cause, that Iamblicus thynketh, that the
differences of tyme, whych the Astrolo-
gians obserue, auayleth lytell or nothing
to the effecte of stronge and meruailous
woorkes. Besydes this a certayne Astro-
logian or Walmeffer, Iohannes Indagi-
ne affirmeth, that this shorte and momen-
taneous reuolution of the heuens is of lesse
effecte and power then that, whych he cal-
leth naturall astrologie, reducyng all so-
res of menne what soeuer they be, vnto
xii. horoscopes, accordyng to the numbre
of the twelue signes. Therfore as well he
as the other dooe ascribe so manye and so
dyners qualities to euerye manne by hys
natiuitie, that of necessitie some of them
muste bee in euerye manne, As he whych
saythe, That a manne shall bee apte
to anger, Pryde, Loue, Pyttee, and
C.iii. such

An Inuective agaynst

suche lyke: where as there is no man but
he shall fynd these & suche like qualities in
himself, yf he enter into his owne mynde.

But to procede, howe euery starre hath
a name, whiche oftentimes seemeth to be
geuen by the signification therof. Where-
fore it shall not be out of the way, somme-
thyng to say in resonynge of their names,
lest perchauce the Astrologians of them
(as of a gnatte) woulde seeme to make an
Elephant. First therfore that the names
whereby the starres are called, are not of
their owne nature, but geuen to them by
men. Iohannes de sacro Bosco, sufficiently
beareth wytnes, with whom Vergil agre-
eth in his first booke of Georgikes, sayng

The shipman fyrste then gaue to starres
their number, and their name:

The Pleiades, Hyades, and Lycaons,
beare of worthy fame.

Nevertheless all the starres had not their
names geuen them of the same occasiōs
yet they were al deuised for difference that
they myght be one known from another,
as Bernardus Syluestris sayth very prettily.

Lette that without distinction the
common worde shulde go,

The names wherby the starres be cald,
by men were termed so.

But

Astrologie.

But of the names some were attributed
vnto them for the forme whiche they seme
to beare in heauen to theym that beholde
them: Of that sort ar the wain, the crown,
the shippe, the serpent, the harpe, and
such lyke. Some beare their name of their
propze place, in whiche they bee sette: As
Aries the ramme fyrste of the flocke, and
firste of the signes. Cancer the crabbe, a
beast that goeth backwarde, gaue name
to that signe, in whiche the sonne retour-
neth to the lower hemispher. Libra, the ba-
lance, that maketh euē weight, so being the
name of a signe, it maketh nightes & daies
of equal lēgth. Aquarius, the waterbearer
and Pisces the fishes, for the abundance of
water, that is, when the sonne keepeth his
course in those places, gaue name to those
signes. Capre the goate, whiche in fedynge
lyfeth vpon himselfe, and seemeth to hang on
the rocks, was thought a mete name to be
geuen that signe, in whiche when the Sun
is, he daily riseth vpon toward vs frome the
Antipodes, or men that go with their feete
right against our feete. A greate number
also of the names whereby the starres are
called, were geuen of the Ethnikes, part-
ly flatterynge their pꝛinces, and partly be-
leuyng that theyr sowles beynge translated

C. v.

after

An Inuective against

after their death into heuen, had the domi-
nion of certayne starres, and therof from
ancient tyme came the names of Saturne,
Iupiter, Mars, Mercurie, Orion, & such like.
The men of later tyme perchance thynke
that they eyther have changed or reteyned
certayn names, by reason of the qualities
which they ascribe to the starres them sel-
ues. But this is specially worthe the mar-
kyng, that they are accustomed not of the
qualities to geue the names, but of the na-
mes to deriue theyr qualities: as to the
Crabbe, which is a fysh by the water side
(although he be a signe of the sommer, yet
beyng in heauen, they ascribe a watry na-
ture. Likewise to the Bull, which is a me-
lancolike beast euen among the signes, they
attribute an earthy disposition: The same
in heuē also they wil haue to beare domini-
on of the pe in erth, like as the bull of oren.
So also to Saturne which of the poetes
was feigned to be a larkynge god, they as-
cribe melancolike qualities, but Iupiter
which in the fables is found a gentyl & fa-
uorable God, is also indged to be a well
willyng planet. Venus which was gentyl
and amiable, euen amonge the starres is
said to kepe y same nature still. Mercurius
which is reported of the poets to be a thefe
and a crafty felow, being translated to the

Astrologie.

numbre of gods, is also variable & inconstant, applying himself to euery company, for with the good, he is also good, and with the euill, agreeable in qualitie with them. And now by this means we haue deriued the significations of mostre part of the planets, from the very fountain out of which they are drawen, wherby euery man may see vpon what reason their principles doth consist, out of which they seine themselves as it were gods, to haue knowledge of thinges past, thinges present, & thinges to come. But abide for, did not the. iij. wise men by aspect of a starre in the east, vnderstande, that Christ was borne, and by leading of the same, come to the place of his birth, to worshipping him, how then do you cry that the predictions of the starres are to be cōfirmed: If you entend to wrest this to the confirmation of your art, by the same reason you shall cōclude the innumerable wōders which at the time chāced in al places were done by the order of nature. But at the time al thinges ministered vnto god: & the power might appere, Nature her self went out of her accustomed place. For at that time greate & wondrous meruails hapned, in so much the diuiners, soothsayers, magicians, and all they that were wonte to tell the significations of such matters, beyng demanded

An Inuective against

what these wonders ment, answerd, That
Nature was in trauail with the LORDE
of all thynges created. There testeth no
more now, but to dissolue Cunynghams
confutations (set forth by hym in a certain
Epistle, whiche he calleth his Inuective)
by lyke force as we haue doon the rest. Af-
ter Cunyngham thinketh y^e he hath reduced
al aduersaries calūniations vnto .ij. poyntes:
The fyrst is, that y^e knowlege of Astro-
logie, is enemy to the most landable sciēce
of phisike: The other, That the Astrologia
can not foresee we thynges to come by his
starres. Concernynge the former parte he
sendeth vs ouer to Hipocrates the prince
of phisike, in his booke De aere, aqua, & lo-
cis. Seyng therfore it was needefull for me
to reade ouer that booke (although not a-
greable with my study and profession) yet
hauing one lent me, accordyng to the smal
leisure that I had, and the litle capacitie of
my poore wytte, I redde hym ouer bothe
in Greke and latin. And truly as farre as
I remembze the notes of the margent in
the latin translation proclaimed open war
betwene Hipocrates and me: but when I
looked nether to hym selfe, I found no man
so frendly to me, whiche prescribed so pro-
fyttable necessary vble of astronomy (net

against Astrology.

ones dreameing of fatal signs, as they wolde
seme to haue hym. But seting peraduenture
I shal seme to dispute on these matters be-
yonde my cunnyng, I wolde sayne learne
of doctour Cunyngham what argumente
to confirme Astrologie he can gather out
of that booke. In the meane tyme suche
thynges as I redde and vnderstode, I wil
brefely recite. Hipocrates speaketh muche
of the rising of certayne signes and stars,
as of the Pleiades, Arcturus, Canis, and su-
che other, all the which sayenges are most
plainly to be referred to the state of Tyme
that is, when those signes rise or go down.
And not here onely, but also in his Apho-
rismes, Hipocrates dyueth to the same
ende. Wherefore he concludeth, That the
knowledge of Astronomie, not of Astro-
logie, is profitable to the science of physike
Because that by the course of the starres
the phisition may foresee many thynges ne-
cessary to his science. Not that the starres
doo foretell hym of any thyng, but that
their risinge or falling is coincident with
suche state of tyme. Secondly, master Cu-
nyngham concludeth, that things to come
may be foretold by aspect of the starres, by
this argument. If the Warner by his li-
gnes can foretelle the tempest to folowe,
the Phi

An Inuective

the Phisicion by his tokens, can foresee the increase or declination of the sickness. The husband man by his argument can foretell the state of the yeare to followe, why may not the learned Astrologian by his starres haue knowledge of thynges to come? As for example, Mars is whotte and drye, nowe yf he see many svery thynges mete with hym, may he not boldly pronounce that the yeare following shalbe muche inclined to heate? But of howe small'e force this argument is, we shal vnderstande by the easy solution thereof. For grauntynge that the maryner, phisicion, and husbande man can foresee thynges by his certayn signes and tokens: Yet what fatall necessitie (in gods name) compelleth vs to think likewise of thastrologians. For the example that is brought to confirm the matter, is moze doubtfull then the matter it selfe: for we can not tell of what nature Mars is, nor thastrologians them selues, so that if they wyl proue any thyng by this argument, they must first shew by what reason they call Mars whote, or Saturne colde. For except they bee sure of this, that they make their principles tru, they may at their pleasure conclude what they list. But their propositions shall haue no moze credite then

agaīnst Astrology.

then truth & certayntie. ~~Wh~~herfore not he
cause the phisitian or the mariner can know
any thing, therfore the astrologians shall
do the lyke, except they fetch theyr premo
strations of as sure groundes as the other
do. But lest we should to insolently triney
agaynste these false tellers (foretellers I
wold say, master Cunnyngham hath geuen
vs ensauple of two yeaes that chaun
ced accordyng to the predictions of moy
sure, 1524, and bynesse. 1540. But here
I appeal to Cunnynghams wisdom, why
he byngeth exauple of two yeaes onely
ly, and them so longe agoe past: and why
he byd not shewe exauple of thre yeaes
laste passe: yf he wyl boaste that his arte
is certayne and trewe, why doothe he not
declare, that the euent of euery yeaer was
suche, as thastrologians say: shewed it shulde
bee, whether because all menne with one
voyce wold say nay: or els because of tyme
longe passe he may feigne, and no manne
reproue him. but there shal nede no such co
ntention we wil grant. xx. yeres sens astrol.
first began, whiche hapned accordyng as
the prognosticators forold them: wyl you
then boast that your diuinatiō is true, be
cause of 2000. yeaes onely, twenty setus
for your purpose. But these thynges
beyng

An Inuective

being so clere & ompte.

And that we may make haste to the ha-
uen that is not nowe farre of, seynge this
apthe arte is vnprofitable to the woorkes
of phisike, to the profite of the studentes,
to the state of the common wealth; and se-
ynge that without principles nothing can
be knowen: but astrology consisteth either
of no principles, or of false, it is to be la-
boure that is spent in the obseruation therof:
in bayne it is to credit their predictions,
vnjust it is, that she is of the vnlearned peo-
ple reuerenced, more worthy to be buried
vnder the chanell of Lethe, the ryuer of ob-
liuion, than that she should enjoyng the
cleare lyght of men, be had in any estima-
tion. But if there be any Prognostica-
tor that will take vpon hym to de-
fende Astrologie thus battered in
pieces, let hym make haste to
dooe it, before she utterly
falle to ruine.

FINIS.

¶ Hereafter foloweth a short Treatise, as
well for the utter subuersion of this fa-
ned art, as also for the better vnder-
standyng of the comon people.

The preface to the
Reader.



Onsyderynge
with my selfe,
(gentyl reader)
that so many no-
table workmen
at this tyme,
haue by theyr
cunning, & also
by their dilige[n]t
laboure, hand-
layde the foundation of a moste woorthy
buildynge: & also brought the same a good
waye aboue the grounde, intendynge by
gods helpe not onely to finish the playne
worke thereof, but also to garnishe it with
suche ornaments as myghte becomme so
pryncely a palayce: I thoughte it not my
parte for the good affection that I beare to
the worke, to stande altogether ydell, yf
by any meanes I myghte be profitable in
the same. And walkynge about to see the
compasse and fashion of it, I perceyued
that the great stones whiche pertayned to
the structure were suche as neither by my
strength I was able to lyfte them, nor
yet

To the Reader.

yet by my cannyng in that kynd of mason-
ry to place and ioyne theim: but as for be-
wpyng or fashyonyng them, I sawe it was
so farre aboue my knowledge and vnder-
standyng, that I dyd not ones applye my
selfe to haue any medlynge with them. At
the last when I had betwed all other thyng-
ges sufficiently, I espyed a lyttle heape of
rubbyshe whyche not only hyndered them
that wente to and fro ouer it, in speedyng
their worke, but also seemed to be no small
deformitie to the leuelled playnnesse of the
statte for me, whereon the buyldyng shoulde
stande, I myght see also that some of the
master masons them selues had taken paines
in remouyng the same vnprospitable
Chaos: which caused me to thynke, that I
coulde not be better occupied then to con-
uerty the same quight out of the way, that it
shoulde neyther be a lette nor any sight,
in the procedyng of so necessary busyness.
Wherefore I prepared and made for my
selfe as it were a lyttell wicker baskette,
whyche I myght easly beare, to carry away
this hyndryng heape, where it shalbe con-
fused and vnterly disperfed abroade. And
although the substance of my baskette be
symple and weakie, yet it is good enough
to carry rubbyshe and suche lyght staffe as
I

To the Reader.

I puttherin. But as soone as I beganne to tourne by the vpper parte therof, I vnderstode, that because it had lyenge longe compacte togyther, thers was bredde in it a great numbze of roades and snakes that beganne to bysse and spewe out theyr poison agaynst me, bycause I diseased theim of their nestle and harborowe. But God be thanked I come not naked among them, I haue an armour called Veritas, that is able to withstande the malice euen of dragons, and crocodiles. Some men perchace wolde meruaile why I wolde not strike theim, that so furiously haue gone about to spunge me. In deede I haue prepared al redy moderate defence, but I feare vppon certayne doubttes that are these:

First, whether it be the poynte of a learned manne to rayle or no:

Secondely, whether the conclausion in Syllogismo litigioso bee good or no:

And thiroly whether there be a kynde of argument called Syllogismus conuictorios, or no: these doubttes resolued I wolde procede. As for Laughan I haue nothing to dooe with hym, but to wyshe hym his ryghte wyttes and a good tongue.

I haue taken vpo me to dissolue this masse of astrologie, and that by goddes helpe I

D. II.

will

To the Reader.

I will doo to the bittermoste of my power,
so that my contention is agaynst no mā.
But my labour is to remoue this obstacle
out of good menues wates, and if any yll
men hereafter exercise their malyce vpon
me, I must nedes say as Socrates sayde:
Though an asse spurne agaynst me, I will
not go to lawe with hym. Therefore they
that haue delyste in raiylng, let them rayle
and spare not: They that haue pleasure in
sc offyng, lette them scoffe and slowte tyll
they haue proued theym selues comen pa-
rasites and sycophantes in so dooyng, I
will not ones be moued with suche vnho-
nestie meanes. But yf any man shall pro-
pounde any probable argument to mayn-
taine this cause, I will doo the best I can
to answer it, and if I benot able (as I haue
always offered) I will yelde vnto hym.
Wherefore gentyll reader, if thou canste
fynde thy selfe eased with any of these two
small trauayles, I haue my request.



I begyn playnly as we
entende to procede, we must
first calle to remembraunce,
what matter we haue in hāde
and then with like plainnesse
declare, what playne order we entende to
take in discussyng of the same. Therefore o-
myttinge all colours of rhetorike, and all
impediments of paynted speache, our pur-
pose is (to speake it at one breathe) vtrly
to ouerthrowe the science of astrologie.
Astrologie (lesse any man shoulde doubt,
bycause it is no Englishe worde) is sayd to
be a knowledge, wherby the practisers of
it saye, that they can tell of all thyng that
are not come to passe, before they come to
passe, by the course & moving of the star-
res, or els to describe it more plainly, is
knowledge by whiche the prognostications
be made, that tell of rayne and sayre wea-
ther, sickenes and health, warre & peace,
plentie and dearthe, with suche lyke: By
whiche also they cast your natiuities, tell
you your fortunes, pretende to gyue you
knowledge of thynges that be lost: and last
of all appoynt you dayes and tymes good
or euill, for all thynges that you haue to
doe. As, for woorkes of phisike, to let blood
to take purgations, and al other medicines

An Inuective agaynst

for other comon matters, to sow, to plant,
to iourney by lande, to iourney by water,
to bye and sell, to marve, to begynne anye
wooꝝke, and specially to attempt any thyng
that men vse comonly in their lyfe to doo.
Our intent is therfore in this shorte Trea-
tise to perswade all such as hether to beyng
deceiued by a false opinion of learnynge,
haue gyuen credite vnto them: that heraf-
ter (yf they see that all is not onely bayne,
but also vngodlye) they cleane forsa-
ke them and theyꝝ prophecies as thyngs that
lette them to prosper well in theyꝝ busines
and also hynder them to put theyꝝ truste
in God and his promyses. For what con-
fidence haue we in god oꝝ his worde, that
dare not take in hande any honest and ver-
tuous affaires (in which God hath promi-
sed to ayde and set forwarde all them that
loue hym) except he must syffe as he coun-
sayle of a blynde southsayer and Astrolo-
gia. And let hem not be offended though
I call them blynde, for accordynge to the
prouerbe, Who is so blynde as he that
wil not see: But perchaunce some will
saye, that because I am blynde and igno-
raunt in so goodlye a science, therfore I
dooe dyspraise it. As to whyng that
matter

Astrologie.

matter, they haue no cause to say so, for be
it spoken withoute diswoozthyp of any of
theym, and with smalle pryde in my self,
I knowe what the arte is as well as they,
and so muche the rather doo I condemne
it, lesse seynge the banitie and bycertain-
tie thereof, I shoulde bee counted as they
are, wylfully blynde, and not seynge when
they eyes bee open.

Thus much for our entente, our order
shall be such, as best maye be perceyued.
For wee wylle fyrste speake agaynst the
wholle knowledge generally, and thenne
particularly agaynst euery membre and
parcell thereof. And because wee wylle
spende no paper in superfluous sentences,
we must remembre what was sayd in the
former booke, that it was impossible for
any man to haue any knowledge of thynges
to come by the course of the starres.
Whereunto wee wyl addde for playner
vnderstandynge this that foloweth. As
touchyng the mouynge and course of the
heauens, because menne may see theym,
they myghte also (as they haue doone) by
longe and diligent obseruation fynde out
learnynge, that shuld teach the truty of the,
but seing the starres be all of one forme or
faction, & is sphericall or rounde like a ball,

An Inuective agaynst

for other comon matters, to sow, to plant,
to iourney by lande, to iourney by water,
to bye and sell, to marve, to begynne anye
woo;ke, and spnally to attempt any thyng
that men vse comonly in their lyfe to doo.
Our intent is therfore in this shozte Trea
tise to perswade all such as heretofore beyng
deceiued by a false opinion of learnynge,
haue gyuen credite vnto them: that heraf
ter (yf they see that all is not onely bayne,
but also vngodlye) they cleane forsaake
them and theyr prophesies as thyngs that
lette them to prosper well in theyr busines
and also bynder them to put theyr truste
in God and his promyses. For what con
fidence hath he in god or his worde, that
dare not take in hande any honest and ver
tuous affaires in which God hath promi
sed to ayde and set forwarde all them that
loue hym) except he must firste aske coun
saile of a blinde southsayer and A fold
gide And let hem not be offended though
I call them blinde, for accordynge to the
prouerbe, Who is so blinde as he that
wil not see: But perchaunce sometime will
saye, that because I am blinde and igno
raunt in so goodlye a science, therefore I
dooe dyspreyse it. As towechynge that
matter

Astrologie.

matter, they haue no cause to say so, for be
it spoken withoute diswoorshipp of any of
theym, and with small pꝛyde in my self,
I knowe what the arte is as well as they,
and so muche the rather doo I condemne
it, lesse seynge the banitie and bycertain-
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heauens bycause menne may see thynge,
they myghte also (as they haue doone) by
longe and diligent obseruation fynde out &
learnynge, that shuld teach the trath of the,
but seing the starres be all of one forme or
faction, & is sphericall or round like a Ball,

An Inuective agaynst

(although some be greater then some also
some hygher then some) it can not be, that
a man beholpyng or lookyng vpon them,
shoulde vnderstande of what qualittes or
significations they are. As for the coloure
of them (although to speake exquisitely by
the rules of natural philosophie they haue
no colour) (is to lyke in mosse (exceptynge
the sonne and the moone) that in so smalle
particlette of colours, a man can not discern
so dyuers and manye qualittes. And not
withstandyng that they ymagine the pla-
nette Saturne to bee blacke or blew, and
Mars to be redde or fery, they can if they
were disposed (I meane the learned sorte)
gyue an other reason of theyr colour, no-
thyng seruyng for the aunncement of
theyr pretended knowledge. By this it is
manifest, that by seeyng, lookyng, or be-
holpyng the starres, no man can knowe
what they signifie, so asmuche as by the
syght nothing can properly be perceyued
but colour and fashion. Then what waye
is it possible, that a man shuld vnderstand
what those hygh bodies all of one colour
and fashion shoulde betoken. Some wyll
say peraduenture, that as the course of the
starres was founde out by diligent obser-
uation, so lykwyse theyr significacions
were

Astrologie.

were learned by earnest marking what chaunced allwayes vnder enery sygne of planet. Howe vntrue this is, we shal partly nowe declare, and partly leaue tyll we come to the particulars.

First therfore that their significations coulde not so be learned, it is manifest by this reason: That those thynges whych chaunce or come to passe bee infinite, that is innumerable to men, howe then coulde a certayn numbre of men know or learne whether all those thynges came to effecte as they had marked in a set: for although they had taken their obseruation in as many as they coulde, yet were there manye mo, yea tenne thousand tymes as manye whiche they knew not of, that myght happen cleane contrary to theyr denise. Dothe it not then playnly appeare, that by obseruation no man coulde discerne what those signes and heauenly bodies byd forth to? Euen if neither by beholding the, nor yet by marking or obseruatiō of the, it might be that mans witte coulde synde out their signification: there remaineth no waye howe to knowe them, but that sonde fantasy of reuelation by some spirite or angelle. Whiche I haue not without a cause before touched although some wold think that

An Inuective against

that I ymagin that obiection of my selfe)
because that of some it is so objected, not
onely in wooordes, but also in wrytynge.

Concernynge reuelation we haue some
thyng sayde all readye, wherunto we
wyl ioyne this, that God bleth not by his
mynisters to reueale any knowledge vn-
to menne, but suche as is to his glorye and
theyr profyte. Nowe what auayleth it to
Goddess glorye, that mortall men shoulde
haue vnderstandynge of all thynges that
he purposeth to doo, as who shoulde saye,
he woulde haue men as cunnyng as hym
selfe, or as thowghe he shoulde rule the
world by theyr prognostications, And no
profyte canne it bee to menne, to haue su-
che knowledge, wherby if it were true,
(as it is moste false) they were not able to
preuente. If God therefore dooeth not re-
ueals any thyng whiche is not to his glo-
rye, and the proufyte of his creatures, me
thynke that bayne obiection is cleane put
out of the waye. Lette this suffice for our
purpose of inueryenge generally. There-
fore procede we to the particulars, whi-
che althoughe there bee as many as there
bee dyuers actions, yet we wyl inuerye
onely of two sortes: the one of foreshe-
wyng the states of thynges and tymes,
that

Astrologie.

that other of chusing dayes and oportunitie-
ties. And to begyn with that whiche se-
meth chiefest amonge theym, to progno-
sticate of warre and peace, I meruaile
that mynne are so madde, as to looke for
warre oute of theyr predictione, knowing
that the cause therof procedeth not of the
starres, but of the deuyll, whiche alwaye
laboureth to breake the boude of vntie
and concozde, that shoulde be among chri-
stian men. And where doothe he plant the
cause therof, but in the kyng, whose heart
the scripture witnesseth, that as the diuisi-
ons of waters, so is it in the lordes hande,
and whether he will, he moueth it. Seyng
therfore that the kyng is not subiect to the
influence of the starres, neyther is anye
thing that procedeth from hym, gouerned
by theim, and thenne consequentye and
necessarlye it foloweth, that all matters
concernynge the commune wealthe, as
warre and peace, discozde and rebellyon,
lawes, and suche lyke, can neyther bee
forshewen nor foreseene by Astrologie:
dearthe and plentye bee caused by reasons
of seasonable weather, or vnseasonable:
Then ys the starres haue nothyng to doo
with wether, they haue lesse to dooe with
plentie or scarcity, which ar caused therby

As

An Inuective against

As for cloudes wherof rayne commeth, they are drawn bp in thynne vapours, by the heate of the sonne, into the myddle region of the ayze, and there, by colde, are made grosse, then by some wyntes they are dissipated and dypuen abzoade, or elles by some resolved and drop dowe. And this is the cause for the moste part, of rayne & sayze wether, so y except the vncertayntie of the wynd may be known by the stars, rayne and sayze wether can neuer be fore-
shewed. But wherof commeth the wynd? I am sure they wpll not denye the Philo-
sophers definition gathered oute of the se-
conde booke of his Meteors, which is, that the wynde is an exhalation whor and dyp, drawn bp by the heate of the Sonne, and for the weight of it selfe sallyng dowe, is laterally or sydelonges caried aboute the earthe. By this definition all power of si-
gnifying starres is cleane excluded. And as to whyng the place frome whens the wynd bloweth, the same philosopher doth also declare, that as it hapneth the matter thereof to be caried, so frome that place it moueth. And here by the way where as I vble the wordes of Happen and Chaunce, you muste not take me, that I meane the chynge shoulde come by blynde fortune or
case,

against Astrology,

case: For I am of opinion, that nothing cometh to passe without a cause, but my meaning is, that by the causes and occasions therof, so it came to effect. But to returne into the way agayn, saying the cause of the wynde is not forsene by the starres, no more can the wether that is partly caused by it, nor yet the dearthe or plentie which chaunceth by occasion of the weather, bee by Astrologie foresketwed. Then wipe al those out of your Prognostications, for what shoulde they doo there, of whiche it is impossible that you shoulde prognosticate. Spcknesse and healthe depends upon dyuers causes, but nothing at al upon the course of the starres. for what way soener the starres runne their race, yf there be in the body abundance or defect, or from outward by corruption of the ayre infection it must nedes be sycke: and if none of these bee, though all the starres in heauen with all their oppositions and evil tokens shuld meete in the howse of sicknesse, yet the body shoulde bee whole, and in good healthe. But you wyl say, that those causes of sicknesse are wrought by the constellation of the starres. Well ones we haue a good comfort of Hieremy the prophet, that those are not to be feared. And to aunswere this objection

An Inuective against

As for cloudes wherof rayne commeth, they are drawn vp in thynne vapours, by the heate of the sonne, into the myddle region of the ayre, and there, by colde, are made grosse, then by some wyntes they are dissipated and dysuened abroade, or elles by some resolved and drop downe. And this is the cause for the moste part, of rayne & sayre wether, so y except the vncertayntie of the wynd may be knowne by the stars, rayne and sayre wether can neuer be foretold. But wherof commeth the wynd? I am sure they wyl not denye the Philosophers definition gathered oute of the seconde booke of his Meteors, which is, that the wynde is an exhalation whot and dry, drawn vp by the heate of the Sonne, and for the weight of it selfe falling downe, is laterally or sydelonges caried aboute the earthe. By this definition all power of signifying starres is cleane excluded. And as to whyng the place frome whens the wynd bloweth, the same philosopher doth also declare, that as it hapneth the matter thereof to be caried, so frome that place it moueth. And here by the way where as I vse the wordes of Happen and Chaunce, you muste not take me, that I meane the thyng shoulde come by blynde fortune or
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against Astrology.

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An Inuectiue

Section I woulde haue taken paynes, And
that the moſte parte of Astrologians ar
by profeſſion philoſophers, whiche yf they be
in dede as they profeſſe, and haue learnyng
accozdyng to their degree (whiche I doubt
not but they haue) they knowe assuredly,
that the cauſes of ſycknes and helth hang
nothyng vppon mouyng of the celeſtiall
bodies. The more ſhame is it for them,
yf they ſtiffely and ſtoutely maynteyn and
deſende that which they know to be moſte
vayne and falſe. But leaue ſyckneſſe, and
healthe to them that haue chieſely to doo
with them, and come to Paſtiuities
or Fortune tellynges.

At I hadde not bene my ſelfe ſeduced
by ſuch a vayne credyte that I gaue to
the wrytyngs of Astrologians, I would
neuer belceue, that any manne endewed
with common ſence and reaſone, ſhoulde
haue reſpecte to caſtyng of Paſtiuities,
or Fortune tellynges. For what mad-
neſſe ys yt to thynke, that beeyng but
twelue ſyghes and ſeuē planettes, eue-
ry ſingular manne hath of them his ſin-
gular conſtellation. I confeſſe that eue-
ry ſingular manne by the prouidence of
God is guyded and preſerued, but that eue-
ry man that is bozne hath his ſingular in-
fluence

agaunst Astrology.

science, it is to muche incredible. For I dare be bolde to saye (and if I were dygneyd to it by good reason pzone it) that at one instant o; Nunc, there is somtyme borne a kynge and a sclaue, a warryour and a coward, a wyle man and a foole, a learned manne, an vnlearned persone, a true man and a thefe, a tyche man and a poore, a Chyristian and a Wagan, a manne and a beaste. Howe thenne shall the Astrologian telle all these theyr fortune, by one constellation? Furthermore what a straunge matter is it, that one constellation should worke to so sundry effectes? as yf an Astrologian hadde erected a fygure for one mannes natyuite, a nother commeth to knowe of a thyngs losse, at the same instant, the thyng commeth to beare yf a sycke man shall dye o; reconer, All these muste haue theyr answers shapen theym out of one fygure. But they wille say perchaunce, that all these canne not happen at ones, then lette them answer me to this question: Is there but one kynde of thyng done in the whole worlde, o; vnder one meridian at one instat o; moment? And be all other yde for that tyme? As for exāple, when one stealeth, is there nothyng done at that tyme but stealynge?
When

An Inuective

When a kyng is bozne, is none bozne els
but kynges? Or when a sclawe is brought
forth, is ther none els that season brought
forth but sclawes? Therefore yf they can
not auoyde the mischese of this answer,
let them bee ashamed to practise any more
suche bayne p:edictions, yea let them be a
faynde to vse tellyng of fortunes, lest they
be counted in that poynte as yll as wicked
Manasses, of whome the scripture repo:
seth, that amon ge other his synnes he had
also regarde to soothsayenge and fortune
tellynge. As for Coniuryng, I wyll not
charge them, because they p:edictions ar
not so sure as they are wonte to make.
But perchaunce they wyll say that al that
I haue yet sayde, eyther agaynst their arte
generally, or agaynst these particulars, ys
of no more strength then stubble or straw.
Wherfore to shut by the gappe, I entende
to laye a greate blocke in their waye. And
I shall despyre them when they make an
swere, (if they make any at all) that accor
dyng to the proverbe, They wylle not
stumble at a strawe, and leape ouer a
blocke. And the blocke that I wyll laye is
of the heauy burthen that the Lord by the
prophere Esaye 47. Chapter threatneth
vnto Babylon the inuentresse of this art,
where

Against Astrology.

where he sayth: Nowe let the heauen ga-
fers and beholders of starres, the moone
prophetes come and deliuer thee, yea and
lette them shewe thee, when these thynges
shall come vpon thee: Beholde, (sayth
he) they shall be as strawe, whiche yf it be
kyndeled with fyre, no manne maye rydde
it from the behemence of the flame.

Doo you not heare, O you Astrologians,
that the prophete sayth, that you canne
haue no knowledge of thynges to come,
as of warre, sickenesse, dearthe, vnseason-
able weather, destruction, and suche o-
ther, whiche he threarneth vnto Babylon.
For it is manifeste, that this phrase or
maner of speakynge, which the Prophete
vseth, Lette them shewe when these thynges
shall come to passe, is a stronger nega-
tion or denyall, thenne yf in playne wordes
he hadde sayde: They can not shewe
thee, when these thynges shall come to
passe. Marke also what rewarde is prom-
ised to the vlers of this foretellinge, that
they shal bee in Goddes wrath, as straw
kyndeled with fyre.

But I leaue this to theyr wysedom and
discretion to consyder, and wyll procede
to the second kynde of particulars, that is
Elections or chusinges of dayes.

E

And

An Inuectiue

And here haue I nothyng to do with Cal-
leues (x^o 10^o) for it is meruayle yf that it
be not objected against me, but I begynne
with good dayes to let bloude. And what
is the cause of bloudde lettyng? surely I
thynke eyther to dymynishe humors in the
body, or els to abate heate, or at least some
suche cause in the body. whiche if it be br-
gent, wyl not sticke to kyll the body, with-
out consideration of signe or planet, or els
if it be not so vehement wyl hurt the body,
without respect of good days or yll. Ther-
fore seying this abundance of bloude wyl
not tarye for good days or yll, but wyl pro-
cede to annoy the body: wherfore shuld the
body tarye for good sygnes to bee rydde of
it? And lykewise of purgations, what sorte
soeuer they be: If any thyng be needefull
to be purged, yf wyl not ceasse from an-
nopenyng vpon good dayes, and wooke his
malice onely vpon euyl dayes: but who so
euer is troubled with any suche thyng,
shall feele that his disease lyttle regardeth
the course of the starres, and he, yf he bee
wylle, wyl as little regard them in sekynge
for remedy. And he so shuld narrowly marke
this geare, should fynde out among them
greuous absurdities, but wee entende to
greuous

Astrologie.

make but shorthe woorkes. Nowe therefore must we leape from phisike to bus bandry.

Good days to sowe and plante, I thinke be whan the earth is moderately moistned, and gentilly warmed with the heat of the sonne, whyche must bying by these seedes oꝛ plantes nourished with humours, and pleasauntly resolved with the southwesterly wynde, oꝛ other of lyke nature, As, foꝛ the sygne oꝛ constellation yf the aforesayde lacke shall neuer prosper oꝛ encrease, the seedes sowne oꝛ plantes planted, noꝛ endamage them, yf these causes doo not faile, and although bothe mete togyther, it is as muche heaelp vnto the seedes as it was ease foꝛ the Camell whenne the Flye leapt of from his backe.

To iourney by lande is good when so euer a manne hath honett and necessary affaires, the better yf the weather be saire, & the way cleane, specially yf he be a foote manne. But he, that hauynge vrgent busynes wylly tarye vntyll he haue a good day, is worthy to come to late, oꝛ as they say, A daye after the saye. Foꝛ he that wylly not take hold of occasions heare that is before him, when she hath ones turned her back may claue on her bare skulle, and synde

C. ii.

neuer

An Inuectiue

And here haue I nothing to do with Cal-
leues (x^{xi} 10¹⁰) for it is meruayle yf that it
be not objected against me, but I begynne
with good dayes to let blonde. And what
is the cause of blondds lettynge? surely I
thynke eyther to dyminishe humors in the
body, or els to abate heate, or at least some
suche cause in the body. whiche if it be dr-
gent, wyl not sticke to kyll the body, with-
out consideration of signe or planet, or els
if it be not so vehement wyl hurt the body,
without respect of good days or yll. Ther-
fore seying this abundance of blonde wyl
not tarye for good daies or yll, but wyl pro-
cede to annoy the body: wherfore shuld the
body tarye for good sygnes to bee rydde of
it: And lykewise of purgations, what sort
soetier they be: If any thyng be nedefull
to be purged, yt wyl not ceasse from an-
noyeng vpon good dayes, and wooke his
malice onely vpon euyl dayes: but who so
euer is troubled with any suche thyng,
shall feele that his diseale lyttle regardeth
the course of the starres, and he, yf he bee
wyle, wyl as little regard them in sekynge
for remedy. Who so shuld narrowly marke
this geare, should fynde out among them
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Astrologie.

make but shorthe woorkes. Nowe therefore must we leape from phisike to bus bandry.

Good days to sowe and plante, I thinke be whan the earth is moderately moistned, and gentilly warmed with the heat of the sonne, whyche must bying by these seedes oꝛ plantes nourished with humours, and pleasauntly resolved with the southwesterly wynde, oꝛ other of lyke nature, As, foꝛ the sygne oꝛ constellation yf the aforesayde lacke shall neuer prosper oꝛ encrease, the seedes sowne oꝛ plantes planted, noꝛ endamage them, yf these causes doo not faile, and although bothe mete togyther, it is as muche healpe vnto the seedes as it was ease foꝛ the Camell whenne the flye leapt of from his backe.

To iourney by lande is good when so euer a manne hath honest and necessary affaires, the better yf the weather be faire, & the way cleane, specially yf he be a foote manne. But he, that hauynge vrgent busynesse wyll tarye vntyll he haue a good day, is worthy to come to late, oꝛ as they say, A daye after the saye. Foꝛ he that wyll not take hold of occasions heare that is before him, when she hath ones turned her back may clawe on her bare skulle, and synde
C. ii. neuer

An Inuective agaynst

water an heate to take holde of.

Good dayes to iourneys by water, are partly as they are to iourney by lande, and also it is required, that they haue a good tyme and prosperous wynde. With which if they begonne theyr course, it is a greate hope that they shall haue good successe. If any manne hauyng wynde and weather, tyme and tyme conuenient, wylt tarpe for sterre or planette, sygne, or constellation, & leese those former oportunitie, though he haue all the fauourable starres in heauen on his syde, shall haue a troublesome voyage.

Good dayes to bye and selle, bee market dayes, and all other whensoever a manne canne gette a good bargayne with honestie. I thynke but fewe marchantes wylt leese their mart in waightyng for heauens ly heaule frome the starres.

Enyll dayes to bye and sell be holydaies, and suche tymes as menne shoulde be occupied in prayer, and hearyng gods word. All places to bye and selle, bee Churches, and other places appoynted for prater and preachyng. Other days and places be indifferent, if the bargayne be good.

Good daies to marry are all the dayes in the yere of theyr nature, in as much as

Astrologie.

to doo a good thing it is good at all tymes:
The marriage it selfe taketh not effecte (as
these superstitious diuinaures say) of the
daye or tyme but of the cause and circum-
stances in whiche it is contracted. For yf
those bee nought, not Venus nor Jupiter
nor all the louyng figures can make that
marriage good: And yf thou marry in the
feare of God, though Mars and Saturne
farte quer thee, and thoughte it were on
the moste dismal daye that euer Egypti-
an or Chaldean obserued, thou shalt be
sure of the Lordes blessinge, whiche he
promiseth to all them that in his feare and
loue entrech into that honourable estate.
So muche the more is theyr vnballsome
harmonie to be bitted oute, that appoynts
certayne days, in whiche yf a man shuld
marry, the parties shoulde neuer agree or
loue one the other.

But I leaue the rest vntyl such tyme as
I shall bee dyuen to answer them, where
yf they keepe not modestie, as I thynke
I haue doone, I wyl yet bitter more to the
confusion of theym, and theyr arte.

But to close this parte of Elections as
we dyd the other with a sure barre, toher-
with God woulde barre the Israelites, in
the

An Inuective against
the. xliiii. chapter of Deuteronomie, say-
eng by Moyses, There shall not be a-
monge you any choser of dayes or
soothsayer. For those nations whi-
che the Lord casteth out before you
among other abhominatiōs haue
regarde to choosers of dayes, and
sozterers. Therfore yf this seeme not i-
nough to keepe oute the Astrologians, but
they wyl needes enter with theyr predic-
tions and Elections, at the leasse lette all
theym that now enen with theyr handes
feele and handle the truche, hereafter sus-
fer them, as they are false prophetes, so
to prophete to them, whiche in the
myddest of lyght and truth, wil
peruersely embrace falsehood
error and darkenesse.

FINIS.



**Imprinted at London by
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at the signe of the
blacke Boy.**

**The. 23. day of December.
And are there to be solde.**

**Perused and allowed according to the
Quenes maiesties iniunctions.**

